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DEVI ROOP BHAVANI

Ms. Aparna Dhar

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Devi Roop Bhavani

महाविद्या जगन्माता महालक्ष्मी शिवप्रिया ।
विष्णुमाया शुभा शान्ता सिद्‌धा सिद्ध सरस्वती ॥

The Omniscient Mother of the Universe, Bestower of all Prosperity, the Shakti of Shiva, the Created Universe, Supremely Auspicious, Bestower of Peace and all Knowledge, Her we Reverence.

Dedicated to the Lotus Feet of Divine Mother Sharika Bhagavati, in devotion and prayer.

Ms. Aparna Dhar

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PREFACE

This is an account of the life of Devī Roop Bhavānī and a translation into English of some of her *Vākhs* (poetic verse). She was born in Srinagar on *Jyaiṣṭha Paurṇamāsā* (full moon), AD 1621, and lived her entire life in the valley of Kashmir. She was a fully illumined soul who because of her divine nature was said to have been born of the elements of Divine Mother Durgā, or Shārikā as She is known in Kashmir. The author of the article is an assistant professor at the Indian Institute of Technology, Kanpur, and a devotee of Divine Mother Durgā (Shārikā).

The *Vākhs* of Devī Roop Bhavānī and her life history were obtained from the book, *Sri Roop Bhavānī Rahasya Upadesha*, published in Hindi by Sri Alakh Sahiba Trust, Srinagar, Kashmir, in 1977. The legends regarding Hāri Parvat (the ancient *peethasthān* of Shārikā Bhagavati) were obtained from *Bhavāni Nāma Sahasra Stutiḥ*, by Sri Janki Nath Kaul ('Kamal'), Ramakrishna Ashrama, Srinagar.

The first translation of Divine Mother's *Vākhs* in English was Sri Trilokinath Dhar's pioneering work, *Rupa Bhavani—Life, Teachings and Philosophy*, published in Srinagar in 1977 by All India Saraswat Cultural Organization. A life history of Alakshyeswari Roop Bhavani was published by the family of Sri Chaman Lal Dhar on Sahibi Saptami, 1959. Divine Mother Roop Bhavani is the Guru of all Dhar families, and is revered by all.

Magha Krishna Saptami
(Sahibi Saptami Tithi)
30 January 1997

APARNA DHAR

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Father = Madhav Joo Dhar
Mother = SAMPATI.
Mother-in-law = Samp-kuji Sapru
Husband = Hiranand Sapru.

The Life of Devi Roop Bhavani

In the early seventeenth century, a Kashmiri Pundit named Madhav Ju Dar lived in Srinagar. Madhav Ju was of a deeply religious and philosophical temperament, and his daily life was conducted in an impeccably religious spirit. He worshipped the Supreme Being (Īshwara) in the form of the Divine Mother Shārikā (Durgā).

In Srinagar, there is a hill known as Hāri Parvat or Shārikā Parvat where the Goddess Shārikā is worshipped since ancient times. Legend relates that, long ago, some demons troubled the local people, who prayed to the Goddess Durgā for protection. She took the form of a Shārikā (Maina) bird and dropped a large chunk of earth on the entrance to the cave of the demons to seal them inside the hill. She then took her abode on the hill to ensure that they did not escape. This gave the name Sharika Parvat to the hill. The Goddess is represented there by the *Sri Chakra* (a regular geometrical mystical pattern) in sandy rock, which is anointed with red lead (*sindūr*). The deity is also called Chakreshwari. Regular worship has been offered at this shrine for centuries.

To this shrine of the Divine mother Sharika, Madhav Ju came every day to worship in the auspicious hour of *Brāhma Muhūrta* (pre-dawn). He would chant Her Holy Name, with his face glowing with devotion and his entire

being absorbed in Her worship. For hours he would be so transported, the fire of devotion lighting up his entire being with divine radiance. Thus did this devotee of the Divine Mother pass his days.

It is said that on the first day of the *Navarātri* (the nine days dedicated to the worship of the Divine Mother Durga) in the month of *Ashwin*, in the year 1620, Madhav Ju arrived for worship at midnight, to uninterruptedly worship on this most auspicious of occasions.

He commenced his worship and, with all reverence and attentive detail, he glorified the Supreme Goddess, his heart filled with adoration. When his worship was complete, the Divine Mother is said to have appeared before him in the form of a radiant girl child.

On seeing this divine child, Madhav was so filled with intense joy and bliss that he lost all consciousness of his external surroundings, and tears of joy and devotion flowed from his eyes. He understood that the Mother of the Universe, Mahāmāyā, was Herself in front of him in the form of this child.

Thereupon he worshipped the girl, placing flowers at Her feet and incense before Her. With fatherly love he offered Her sweets. The Mother was pleased with the simplicity, sincerity, and love, of Her devotee, and granted him a boon. Madhav requested Mother, 'Since you have appeared before me in the form of a child, take birth in my house as my daughter.' The Divine Mother granted the boon and vanished. So goes the legend of the birth of Roop Bhavani.

In the following year 1621, in the month of *Jyeshtha*, on the *Poornimā Tithi* (full moon), in the early morning a

daughter was born to madhav Ju's wife. Madhav Ju named his daughter Alakshyeshvari, which means one who is imperceptible and indescribable; it refers to the Goddess in the formless non-dual aspect.

In her father's house, Alakshyeshvari's years of childhood were passed in the company of devotees. Madhav Ju was held in high esteem, and spiritual seekers came from far away provinces to meet him. Alakshyeshvari's spirituality blossomed early in these favourable conditions. As she grew older, the spiritual tendencies within her became increasingly manifest. Her father, Madhav, himself became her guru and gave her spiritual initiation. Nevertheless, in accordance with the prevailing customs of the time, her father arranged her marriage to a young man of the nearby Sapru family.

However, Alakshyeshvari's married life was unhappy. Her husband, Hiranand Sapru, totally lacked all understanding of Alakshyeshvari's spiritual nature; and her mother-in-law, Sop Kunj, had a cruel disposition. Alakshyeshvari's life in this house was difficult and joyless. Her mother-in-law always finding fault with her. Once she accused Alakshyeshvari of going out at midnight, and made Hiranand suspicious of his wife's fidelity.

The truth was that at midnight Alakshyeshvari would go to perform her *sādhanā* (spiritual practice) at the shrine of Mother Sharika on Hāri Parvat. One day Hiranand followed her to see where she went at night. Alakshyeshvari knew this. When she had nearly reached the shrine she turned around and asked Hiranand to join her. However, as he was steeped in ignorance, he is said to have beheld a vast expanse of water, impossible to cross, between

himself and her and, disheartened, he was forced to return home.

Yet another incident is related of her life in her in-laws home. One day, on the occasion of some festival, Madhav sent his daughter a pot of rice pudding (*kheer*). Alakshyeshvari's mother-in-law on seeing the *kheer* spoke sarcastically, 'What will I do with this small pot of *Kheer*? I have so many relatives; this is hardly sufficient for them.' Alakshyeshvari replied, 'Please give this *kheer* to as many persons as you like, but don't look inside the pot.' Sop Kunj began to ladle out the *kheer* and gave it to everyone she knew. But the supply of *kheer* seemed endless! Finally, furious with anger, Sop Kunj looked inside the pot to find just a few grains sticking to its sides.

The next day at dawn, Alakshyeshvari cleaned the pot, and placed it in the flowing current of the Vitasta river, speaking thus, 'My father is doing his morning prayers (*Sandhyā*) at the Diddmar Ghat. Go and stop there.' The pot floated down the Vitasta river and stopped exactly where Madhav Ju was doing his *Sandhyā*. Madhav picked up the pot and took it home.

Even after seeing such miraculous incidents, not just once, but many times, Sop Kunj stubbornly refused to change her ways towards Alakshyeshvari. Hiranand also remained foolish and ignorant. Finally, when living there became unbearable, Alakshyeshvari left her husband's house never to return. It is said that this Sapru family's fortunes rapidly declined thereafter.

Alakshyeshvari renounced her father's home as well, and decided to seek the eternal abode of the Supreme Being. She wanted to become absorbed in *sādhanā*. Seeking

a solitary retreat, she selected a location to the north-east of Srinagar, known by its ancient name Jyeṣṭha Rudra. Here she did intense *tapasyā* (austerities) for twelve and a half years, and began to glow with the fire of spirituality. At this point, people, attracted by her spiritual radiance, began to come to her in such large numbers that she decided to leave the place for a more solitary retreat.

She moved to a village Mani Gaon, in north Kashmir, on the banks of the Ganges in the foothills of the Himalayas. On festival days many people would gather at Mani Gaon for a dip in the sacred waters. In these beautiful surroundings Alakshyeshvari chose to do her *sadhana*. On a forested hilltop, far from the village, she made a hermitage for herself. For a long time she remained in solitude, deep in spiritual practices.

It is said that none of the villagers at Mani Gaon knew of Alakshyeshvari's existence, until a certain miraculous incident revealed her presence to them. A cowherd boy used to take his cows to graze at a place which, unknown to him, was close to where Alakshyeshvari was absorbed in meditation. The boy noticed that a beautiful white cow left the herd every day at noon, and later returned on her own accord. One day he decided to follow the cow to see where she went.

Following the cow, he reached a clearing in the forest. There he saw a beautiful woman dressed in ochre robes seated in meditation, her long hair flowing loosely, her face ashine with a heavenly lustre, and her eyes filled with a divine light. The cow, as though under a spell, stopped before the radiant ascetic. The ascetic woman got up and lovingly caressed the cow. The cow of her own

accord poured its milk into the ascetic's bowl until it was full!

On seeing this wonderful vision the cowherd boy lost consciousness. When he returned to his senses, he traced his way back to his herd. In the evening, when he milked the white cow he found to his astonishment that she gave even more milk than usual.

The cowherd confided his experiences to Lal Chandra, the village head. Lal was filled with reverence and devotion. He visited Alakshyeshvari, and then came daily to serve her in whichever way he could. By this time she had completed another twelve and a half years of spiritual practice in that hermitage.

We will from here refer to her as Bhavāni (the Goddess as the power originating the world) or as Bhagavatī (the Goddess with the six attributes of supremacy, righteousness, fame, prosperity, wisdom, and discrimination). This is in keeping with the common belief in Kashmir that Alakshyeshvari was an incarnation of the Goddess Durga.

Lal Chandra told the villagers of Bhavani and the miraculous happenings attributed to her. But when she began to receive a great deal of public attention, she left the village, preferring to continue her spiritual practices in solitude. She went to dwell in a hut on the bank of the Shahkol river. Even there she attracted devotees.

Once, a spiritual seeker fascinated by her aura of spirituality asked her, 'What is your name?' Bhavani replied, 'My name is Roopa (one who has realized her own True Self).' The seeker further questioned her, 'Why do you wear this ochre dress?' Bhagavati replied, 'This ochre represents

the state of being in which the individual soul has taken the colour of the Supreme Being.'

Bhavani lived for many years on the banks of the Shahkol, absorbed in meditation. Finally, when large numbers of devotees again began to flock around her, she once more moved away to a quieter spot, in the village of Vaskora. Legend says that the Nāga, (snake) Vāsuki, did his *tapasyā* in Vaskora to attain the Grace of Shiva. When his *sadhana* bore fruit, he asked Lord Shiva for a boon, 'May I always adorn you as a necklace.' Bhagavati greatly liked this spot and began to dwell there.

Bhavani's grace now began to shower on her numerous devotees. Many miracles are attributed to her. There was a young boy, blind from birth, who served her with great devotion. Bhavani's compassionate heart was moved by his sad condition. She gave him a stick and asked him to dig the earth with it. He immediately obeyed her. Many devotees gathered nearby, watching. Soon water began to appear from the hole that was dug. Bhavani said to the young boy, 'Wash your eyes with the water that has come forth.' As the boy did so, his sight was restored, and the crowd of devotees were amazed.

Bhavani had a brother, Lal Ju, who was very devoted to her and took her as his guru. Lal's son, Bal, began to stay with her in her service. Once, Lal requested Bhavani to educate his illiterate son. Bhavani gave the boy a pen and some paper and ordered him to write. Thereupon, miraculously, the boy began to write fluently like a highly educated person. The devotees were overwhelmed by this transformation.

In Vaskora, Bhavani began to give spiritual instruction to Bal Ju Dar and Sadanand Muttoo in the form of

poetical verses, called Vākhs. One hundred and forty-five of her Vākhs have been transmitted to us. After twelve and a half years (periods of this length seem to recur in Bhavani's life) had elapsed in Vaskora, Bhavani returned to Srinagar on the entreaties of her numerous devotees, and began to live in Saphakadal.

Many years had elapsed, and Bhavani now yearned to be released from her earthly body. On the *Saptami Tithi*, in the month of *Māgha*, in the year 1721, Bhavani's soul took flight forever. The legend relates how her devotees, filled with grief, carried her body towards the cremation ground. On the way they met the village head who, on seeing the funeral procession, asked whom they were carrying. On hearing that it was Roop Bhavani he was very startled, for he had just seen Bhavani walking down the road by which he came! The devotees looked inside the coffin and found nothing there but some *alak* (locks of hair) and some flowers. The *alak* are even today worshipped with great reverence.

Although she is not with us now, Roop Bhavani's *Vakhs* are so vibrant with her presence that on reading them one feels that she is very near, giving knowledge to her children with powerful words of renunciation, and dispelling ignorance with the weapon of Eternal Truth. May she guide us on the true path of knowledge, towards the Divine Light.

1. Jethyar (Chasmashahi)
2. Manigam
3. Lar (Takia)
4. Waskura
5. Srinagar

Devi Roop Bhavani's Ten Verses on Nirvana

सहज सर्वत्र व्यापी स्वोह्रथ् विचारे यम्
बहुबल स्वभाव ईकान्त स्वयंबू परमाकारी
अन्तर्मोखी द्रेष्टी नेरवान् रहस्य तती परमगती ॥१

Sahaja sarvatra vyāpī svohreth vicāreyam
bahubala svabhāva īkānta svayaṁbū paramākārī
antarmokhī dreṣṭī neravān rahasya tatī paramagatī. (1)

सहज, *sahaja*—natural, simple; सर्वत्र, *sarvatra*—on all sides, in every direction; व्यापी, *vyāpī*—pervading; स्वोह्रथ्, *svohreth*—best friend; विचारेयम्, *vicāreyam*—worthy of contemplation; बहुबल, *bahubala*—full of dynamic energy; स्वभाव, *svabhāva*—nature; ईकान्त, *īkānta*—alone; स्वयंबू, *svayambū*—self-created; परमाकारी, *parmākārī*—whose form pervades the entire universe, अन्तर्, *antar*—inwards, towards one's soul, inner region within the heart; मोखी, *mokhī*—facing, looking in a certain direction; द्रेष्टी, *dreṣṭī*—vision; नेरवान, *neravān*—liberation, salvation; रहस्य, *rahasya*—secret; तती, *tatī*—such a person; परमगती, *paramagatī*—supreme State, Liberation, *Mukti*.

Ishwara, the supreme Master of the universe, is always in His natural state; pervading all directions, every place; He is the best friend, and is worthy of constant contemplation.

By nature He is full of boundless energy. He is eternally alone, self-created, and His form pervades the entire universe.

When a devotee looks inwards, within his own soul, he realizes the secret of Liberation, and attains to the supreme State.

शुद्धयोक्त मूलाधारी कुण्डली मण्डली गौरी
सेद अरथ सूख्म सोष्पती चखूर विरख्त शान्तादारी
ईश्वरी तोरियातीत परमानन्दी नेतिस्तस्थी
अन्तर्मोखी द्रेष्टी नेरवान् रहस्य तती परमगती ॥२

Śuddha-yokta mūlādhārī kuṇḍalī maṇḍalī gaurī
seda aratha sūkhma soṣpatī cakhūra virakhta śāntādārī
īśvarī toriyātīta paramānandī netistasthī
antarmokhī dreṣṭī neravān rahasya tatī paramagatī. (2)

शुद्धयोक्त, *Śuddhayokta*—with pure resolve; मूलाधारी, *mūlādhārī*—Mūlādhārā (the first and lowest centre in the Sushumna); कुण्डली, *kuṇḍalī*—Kundalini Shakti (literally, the spiritual power which lies coild in the Mūlādhāra); मण्डली, *maṇḍalī*—circular in shape; गौरी, *gaurī*—white in colour; सेद अरथ *seda aratha*—with pure desire for liberation; सूख्म, *sūkhma*—by subtle practices; सोष्पती, *soṣpatī*—deep meditation; चखूर, *cakhūra*—six yogic *chakras*, or centres, along a human's spinal column, designated as Mūlādhāra, Svādhiṣṭhna, Maṇipūra, Anāhata, Viśuddha and Ājñā; विरख्त, *virakhta*—becoming detached; शान्तादारी, *śāntādārī*—attaining the calm and peaceful state in the Sahasrara (the yogic centre in the cerebrum, the thousand-petalled lotus, abode of Śiva); ईश्वरी तोरियातीत, *īśvarī toriyātīta*—the fourth state of being, or Turīya,

realm of Ishwara; परमानन्दी, *paramānandī*—blissful; नेतिस्तस्थी, *netistasthī*—the state of merging in the supreme being.

With pure resolve, the devotee awakens the Kuṇḍalinī Shakti from the Mūlādhāra Chakra. This coiled or potential Shakti is circular in shape and white in colour.

With pure desire for liberation, by subtle practices of deep meditation, and becoming detached from worldly allurements, the devotee comes to rest in his spiritual nature, or the Kuṇḍalinī Shakti attains its peaceful location.

The realm of Ishwara is attained in the state of Turīya. This is the blissful state of union with the supreme Being.

When a devotee looks inwards, within his own soul, he realizes the secret of Liberation, and attains to the supreme State.

तथ् रूपमयी तथ् परमगती सर्वथानी प्रवाही
गति गट् पूरनी छद्वा देह त्रेपितम्
समरथ स्वामी परमारथ विदानम्
अन्तर्-मोखी द्रेष्टी नेरवान् रहस्य तती परमगती ॥३

Tath rūpamayī tath paramagatī sarvathānī pravāhī
gati gaṭ pūranī chadv deha trepitam
samaratha svāmī paramāratha vidānam
antar-mokhī dreṣṭī neravān rahasya tatī paramagat. (3)

तथ्, *Tath*—this; रूपमयी, *rūpamayī*—all pervasive reality; परमगती, *paramagatī*—supreme state of self-realization; सर्वथानी, *sarvathānī*—present in all conscious and inert beings; प्रवाही, *pravāhī*—continuous flow; गति, *gati*—the Supreme; गट्, *gaṭ*—all conscious and inert beings; पूरनी, *pūranī*—*fulfills;* देह, *deha*—body; *chadvā*—hunger and thirst; त्रेपितम्, *trepitam*—satisfies;

समरथ, *samaratha*—capable; स्वामी, *svāmī*—Master, supreme Being; परमारथ, *paramāratha*—self-realization; विदानम, *vidānam*—takes a decision.

Knowing this all-pervasive Reality (Ishwara) gives one the supreme state of Liberation (Mukti). He flows continuously in all conscious beings as well as in inert things.

The supreme fulfils all beings; He satisfies the hunger and thirst of their body.

The capable Master, Himself, decides when the individual soul receives its final self-realization.

When a devotee looks inwards, within his own soul, he realizes the secret of Liberation, and attains to the Supreme State.

उपनेषद् पारिजाता अखेय् फल एक
अरथी सद्‌ग्वर योगी अदेहो पुरानम्
बहु तीज वाणी सुशीलम् सुदरशन्
निरायु अग्रायु परम दीप बानो प्रसन्नो
अन्तर् मोखी द्रेष्टी नेरवान् रहस्य तती परमगती ॥४

Upaneṣad pārijātakhey phala eka
arathī sadgavara yogī adeho purānam
bahu tīja vāṇī suśīlam sudaraśan
nirāyu agrāyu parama dīpa bāno prasanno
antar-mokhī dreṣṭī neravān rahasya tatī paramagati. (4)

उपनेषद, *upaneṣad*—in the Upanishads; पारिजाता, *pārijāta*—the wish-fulfilling Kalpataru (Tree of Brahman); अखेय, *akhey*—indestructible; एक फल, *eka phala*—the one, best divine Fruit; अरथी, *arathī*—in its true meaning (true sense); अदेहो, *adeho*—without a body; सद्‌ग्वर, *sadgvara*—sat-guru;

पुरानम्, *purānam*—origin (primary cause); बहु तीज, *bahu tīja*—infinitely radiant; वाणी, *vāṇī*—innumerable kinds of speech; सुशीलम, *suśīlam*—tender and gentle; सुदरशन्, *sudaraśan*—beautiful; निरायु, *nirāyu*—ageless; अग्रायु, *agrāyu*—His radiance is greater than a thousand suns; प्रसन्नो, *prasanno*—(this radiance is) pleasing and soothing to the eyes.

In the Upanishads, this indestructible Kalpataru (Ishwara) and its divine Fruit is described.

In the true sense, it is He who as the sat-guru becomes the yogi (teaching union with Ishwara). He is the First Cause and is without form.

The supreme Being is exceedingly radiant; He has innumerable kinds of speech; His nature is extremely tender and calm, and He is very beautiful.

He is ageless, for He existed even before the universe was created. His radiance is brighter than a thousand suns; yet this brilliance gives but a pleasing light to the eyes.

When a devotee looks inwards, within his own soul, he realizes the secret of Liberation, and attains to the supreme State.

पवितूर नेथूर पश्यूत मोखी अन्तर
बाहो बहुदनाड़ी असंख्य काम करतू
यिहोय राजयूगी दाता पिता सूय
सर्व कांख्या सु अर्थ पूरनी
अन्तर् मोखी द्रेष्टी नेरवान् रहस्य तती परमगती ॥५

Pavitūra nethūra paśyūta mokhī antara
bāho bahudanāḍī asaṇkhya kāma karatū
yihoya rājayugī dātā pitā suya

sarva kāṅkhyā su aratha pūranī
antara mokhī dreṣṭī neravān rahasya tatī paramagatī (5)

पवितूर, *Pavitūra*—pure; नेथूर, *nethūra*—eyes; पश्यूत, *paśyūta*—sees; मोखी अन्तर, *mokhī antara*—looks within (mediates within his soul); बाहो, *bāho*—extremely; बहुदनाड़ी, *bahudanāḍī*—spiritual wealth; असंख्य काम करतू, *asaṇkhya kāma karatū*—capable of doing the most difficult tasks; यिहोय सूय, *yihoya suya*—this aspirant; राजयूगी, *rājayugī*—Rajayogi; दाता, *dātā*—giver of all things; पिता, *pitā*—father; सर्व, *sarva*—all; सु, *su*—excellent; अर्थ, *aratha*—purpose; कांख्या, *kāṅkhya*—desires; पूरनी, *pūranī*—fulfils.

With pure eyes the devotee meditates within himself, and then he sees his own soul.

Such a person attains great spiritual wealth, and he can do the most difficult tasks.

He is a Raja-yogi; he becomes the giver of all things and the father of all persons.

All desires, those with good purpose, are fulfilled by him.

When a devotee looks inwards, within his own soul, he realizes the secret of Liberation, and attains to the supreme State.

नेर्लजा रमनू पर रूफ निदारा
स्रेष्ठ थेथ संहारी वेलय् चेथ
अद्रेष्टो अग्रन्थो निजानो प्रसन्नो
आदिदीव तथ् निहानो नेष्कल थेररूफ
अन्तर् मोखी द्रेष्टी नेरवान् रहस्य तती परमगती ॥६

Nerlajā ramanū para rūpha nidārā
sreṣṭha thetha saṁhārī velay cetha

adreṣṭo agrantho nijāno prasanno
ādidīva tath nihāno neṣkala thera-rūpha
antara mokhī dreṣṭī neravāna rahasya tatī paramagatī (6)

नेरलजा, *nerlajā*—breaks social conventions; रमनू, *ramanū*—wanders; पर रूफ निदारा, *para rūpha nidārā*—seeing nothing but the True Self everywhere; स्रेष्ठ, *sreṣṭha*—creation; थेथ, *thetha*—preservation; संहारी, *saṁhārī*—destruction; वेलय्, *velay*—the state after destruction; चेथ, *cheta*—merge; अद्रेष्टो, *adreṣṭo*—while seeing, he does not see; अग्रन्थो, *agrantho*—while reading, he does not read; निजानो, *nijāno*—while knowing everything he remains unknowing; प्रसन्नो, *prasanno*—blissful, joyful; आदिदीव, *ādidīva*—Ishta devatā; निहानो, *nihāno*—without modifications; तथ्, *tath*—this; थेररूफ, *therarūpha*—indestructible, eternal form; नेष्कल, *neṣkala*—pure.

Disregarding the conventions of society, such a (self-realized) person wanders about, seeing nothing but the True Self everywhere.

Beyond the states of creation, preservation and destruction of the universe, he is merged in the eternal state of Being.

He does not see the universe; he does not read books; he remains unknowing, and he is always blissful.

With an unwavering mind, he contemplates the pure, eternal and indestructible form of the Ishta Devatā (chosen spiritual Ideal).

When a devotee looks inwards, within his own soul, he realizes the secret of liberation, and attains to the supreme State.

लुद्र वुच्चा न आसा न गुत्री न बाशी
न कुली न क्रेत्यं महानन्द रूपम्
शेयुम् थान वासी आदि सर्व मध्यम्
जिता सान्यासी न बेउन् बेन्द नादी
अन्तर् मोखी द्रेष्टी नेरवान् रहस्य तती परमगती ॥७

Ludra vuccā na āsā na gutrī na bāśī
na kulī na kretyam mahānanda rūpam
śeyum thāna vāsī ādi sarva madhyam
jitā sānnyāsī na beun benda nādī
antara mokhī dreṣṭī neravāna rahasya tatī paramagatī. (7)

न लुद्र, *na ludra*—no rudrāksha rosary; वुच्चा, *vuccā*—utter mantra; न आसा, *na āsā*—no desires; गुत्री न बाशी, *gutrī na bāsī*—does not remain within the caste rules of gotra; न कुली, *na kulī*—no ancestry; न क्रेत्यं, *na kretyam*—no external pūjā; महानन्दा रूपम्, *mahānanda rūpam*—state of supreme bliss; शेयुम् थान वासी, *śeyum thāna vāsī*—dwells in the Ājñā Chakra (sixth Chakra); आदि सर्व मध्यम्, *ādi sarva madhyam*—dwells in the entire universe; जिता सान्यासी, *jitā sānnyāsī*—sannyāsi who has conquered his own soul; बेन्द नादी, *benda nādī*—Nāda and Bindu; न बेउन्, *na beun*—undifferentiated.

The liberated saint does not use a rudrāksha rosary nor does he utter any mantra; he has no desires, nor does he remain within the caste rules of gotra (class).

He has no ancestry, nor does he perform any pūjā (external worship). He is always in a state of supreme Bliss.

His mind is always in the sixth Chakra (Ājñā Chakra), and for this reason he pervades the entire universe.

He is a sannyāsi (monk) who has conquered himself. He has undivided divine Consciousness.

When a devotee looks inwards, within his own soul, he realizes the secret of liberation, and attains to the supreme State.

न जाया न जन्मी दग्द कर्मकाण्डी
यथा शान्त बस्मी अरूपा स्वरूपम्
सु सर्व सोखी अदेहो समादि
अमोह सावदानं तथ् निष्कल निराकार
अन्तर मोखी द्रेष्टी नेरवान रहस्य तती परमगती ॥८

Na jāyā na janmi dagda karma-kāṇḍī
yathā śānta basmī arūpā savarūpaṁ
su sarva sokhī adeho samādhi
amoha sāvadānaṁ tath niṣkala nirākāra
antara mokhī dreṣṭī neravāna rahasya tatī paramagatī. (8)

न जाया, *na jāyā*—no wife; न जन्मी, *na janmi*—no births; दग्द कर्मकाण्डी, *dagda karmanāṇḍī*—risen above all duties; यथा, *yathā*—like; शान्त, *śānta*—calm; बस्मी, *basmī*—ashes; स्वरूपम्, *svarūpam*—his nature; अरूपा, *arūpā*—formless; अदेहो समादि, *adeho samādhi*—samadhi in which body-consciousness is completely lost; सु सर्व सोखी, *su sarva sokhī*—always happy; अमोह, *amoha*—without attachment; सावदानं, *sāvadānam*—alert, watchful; तथ् निष्कल निराकार, *tath niṣkala nirākāra*—absorbed in the timeless, formless Brahman.

Such a liberated saint has no wife, and he has no rebirth. He has risen above all prescribed duties.

His presence is as calm as the ashes. His nature is formless.

He is always full of Bliss, immersed in Samadhi, unconscious of his body.

He is without attachment, always alert, and absorbed in the timeless, formless Brahman.

When a devotee looks inwards, within his own soul, he realizes the secret of Liberation, and attains to the supreme State.

अहं त ममता गालिथ येथ प्रेलय ना आसे
युथ् ना आसे मीलिथ् कवलदल ज़ल बेन्द
मध्य आकाशी कदाचित् ब्रेछ ना आसे
लंगि न तु क्या वाचे फला रस ग्येनी
शेला जल संग अगुन दाह बस्मो
साद तैय पसमु सर्व अन्तर स्रेष्टी
अन्तरर्मुखी द्रेष्टी नेरवान रहस्य तती परमगती ॥९

Ahaṁ ta mamatā gālitha yetha prelaya nā āse
yuth nā āse mīlith kavaladala jala benda
madhya ākāśī kadācit brecha nā āse
laṇgi na tu kyā vāce phalā rasa gyenī
śelā jala saṅga aguna dāha basmo
sāda taiya pasamu sarva antara sreṣṭī
antarmukhī dreṣṭī neravāna rahasya tatī paramagati. (9)

अहं त ममता गालिथ, *ahaṁ ta mamatā gālitha*—false ego has dissolved (melted away); येथ प्रेलय ना आसे, *yetha prelaya nā āse*—free of the states of creation and destruction; युथ ना आसे मीलिथ्, *yuth nā āse mīlith*—the meeting between the soul and the Supreme is not like; कवलदल जल बेन्द, *kavaladala jala benda*—the drop of water on a lotus leaf; कदाचित् मध्य आकाशी, *kadācit madhya ākāśī*—unlikely in the infinite skies; ना ब्रेछ आसे, *nā brecha āse*—for a tree to start growing; क्या वाचे, *kyā vāce*—what speech; न तु लंगि *na tu liṅgi*—beyond

all limits of description; फ्ला रस ग्येनी, *phalā rasa gyenī*—the fruit of his sādhanā is obtaining the taste of spiritual knowledge; शेला जल अगुन दाह बस्मो संग, *śelā jala aguna dāha basmo saṅga* harder than stone, more yielding than water, more fiery than flames, more calm than ashes; सर्व अन्तर स्रेष्टी, *sarva antara sreṣṭī*—within his meditation the entire objective world exists; साद, *sāda*—supreme Reality; पसमु, *pasamu*—wonderstruck.

The liberated saint has dissolved his ego and attachment, and is freed from the cycle of creation and destruction.

He mingles intimately with the Supreme Being, unlike a drop of water on a lotus petal.

This union is as unimaginable as the existence of a tree growing in the middle of the sky.

Beyond all limits of description, what speech can explain this? For, the fruit of his sahdana is obtaining the essence of spiritual knowledge.

He is sometimes harder than stone; sometimes more yielding than water; sometimes more fiery than flames, and at other times more calm than ashes.

Wonderstruck, he dwells in divine Consciousness and within his inner meditation the entire objective world has its existence.

When a devotee looks inwards, within his own soul, he realizes the secret of Liberation, and attains to the supreme State.

वीदवाख् अर्था अम्रेत् नदी संप्रीता
अनीख् प्रवाही समनय् षोडशचन्द्र कल्
स पण्डिता समदर्शयग्नी अरचनीदिव

सु नेरमल तोत्री सथ् तव पाठि
सर्वत्र जगद् ग्वरू सीवा अनन्त पूजनी एक
अन्तरर्मुखी द्रेष्टी नेरवान रहस्य तती परमगती ॥१०

Vīdavākh arthā amret nadī saṁprītā
anīkh pravāhī samanay ṣoḍaśacandra kal
sa paṇḍitā samadarśayagnī aracanīdīva
su neramala totrī sath tava pāṭhi
sarvatra jagad gvarū sīvā ananta pūjanī eka
antarmukhi dreṣṭī neravāna rahasya tatī paramagati. (10)

वीदवाख्, *vīdavākh*—the utterances of the Vedas; अर्था, *arthā*—meaning; अम्रेत, *amret*—amrit (nectar); नदी, *nadī*—river; संप्रीता, *saṁprītā*—becoming fulfilled; अनीख्, *anīkh*—several; प्रवाही, *pravāhī*—flowing; समनय्, *samanay*—harmony; षोडशचन्द्र कल्, *ṣoḍaścandra kal*—all the sixteen phases of the moon; स पण्डिता, *sa paṇḍitā*—a true pandit (man of knowledge); समदर्शयग्नी, *samadarśyagnī*—sees all beings with an equal eye; अरचनीदिव, *aracanīdīva*—worthy of unending reverence and worship; तोत्री, *totrī*—correct reciter of hymns; सथ् तव पाठि, *sath tava pāṭhi*—truthful reader of scriptures; सर्वत्र जगद् ग्वरू, *sarvatra jagad gvarū*—teacher of all humanity; सीवा अनन्त पूजनी एक, *sīvā ananta pūjanī eka*—one in a million, worthy of reverence and worship.

The liberated saint knows the meaning of the utterances of the Vedas. He drinks from the river of Immortality, and becomes fulfilled.

Several currents of knowledge stand harmonized within him, just as all the sixteen phases of the moon are (as it were) unified in the full moon.

He is truly a pandit (man of knowledge); he sees all creatures with an equal eye, and he is worthy of reverence.

Full of purity, he is the correct reciter of hymns and the true reader of the scriptures.

He is the teacher of all humanity, one in a million, and worthy of unending worship.

When a devotee looks inwards, within his own soul, he realizes the secret of Liberation, and attains to the supreme State.

Ten Verses on the Divine Experiences of Devi Roop Bhavani

बूयो न बीजम् तूयो न तीजम्
वायो न आकाशं अथाह सर्व सर्वम्
नहि ब्रह्माण्डं नच खात्म आत्मम्
शक्ति स्वरूपम् परं ब्रह्म सोऽहम् ॥१

Būyo na bījam tūyo na tījam
vāyo na ākāśam athāha sarva sarvam
nahi brahmāṇḍam naca khātma ātmam (1)
śakti svarūpam param brahma so'ham.

बूयो, *būyo*—to sow; बीजम्, *bījam*—seed; न, *na*—not; तूयो, *tīyo*—water; तीजम्, *tījam*—radiance; energy; fire; वायो, *vāyo*—wind; आकाश, *ākāśam*—atmosphere, air; अथाह, *athāha*—limitless, whose depth cannot be measured; सर्व सर्वम्, *sarva sarvam*—everything, everywhere; all-pervading omnipresent. नच नहि, *naca nahi*—not; ब्रह्माण्ड, *brahmāṇḍam*—universe; खात्म, *khātma*—complete; आत्मम्, *ātmam*—soul; शक्ति, *śakti*—Shakti, a name of the Divine Mother Durga, the Creative Power of Brahman; स्वरूपम्, *svarūpam*—nature; परं, *param*—supreme; ब्रह्म, *brahma*—Brahman, God, the divine source of the universe; सोऽहम्, *so'ham*—I am one with the Supreme.

(I who am) the Atman cannot be sown as a seed (in the cycle of creation). The Atman is not water or fire; nor is it

the elements of wind and air; the Atman is limitless, all-pervading and omnipresent.

The Atman is not of the nature of the universe, nor is it limited to one's own soul.

The Atman is of the nature of Divine Shakti. I who am the Atman have become one with the supreme Brahman.

पुरुषो न पुरुषात् विमर्शो न मर्शात्
वर्नातीतो शान्त अन्दर् आकाशम्
सूक्ष्मो न विस्तार न पर व्यापारम्
सु अन्तदारम् परं ब्रह्म सोऽहम् ॥२

Puruṣo na puruṣāt vimarśo na vimarśāt
varnātito śānta andar ākāśam
sūkṣmo na vistāra na para vyāpāram
su antadāram paraṁ brahmo so'ham. (2)

पुरुषो, *puruṣo*—man; पुरुषात्, *puruṣāt*—vigour (of manhood); विमर्शो, *vimarśo*—consideration, examination; मर्शात्, *marśāt*—critical reasoning; वर्नातीतो, *varnātīto*—past all class and caste; शान्त, *śānta*—peaceful; अन्दर् आकाशम्, *andar ākāśam*—inner space (Akasha) known through meditation; सूक्ष्मो, *sūkṣmo*—thin, minute, small contracted; विस्तार, *vistāra*—expand, spacious, large; व्यापारम्, *vyāpāram*—occupation, profession; अन्तदारम्, *antadāram*—present within the heart; परं ब्रह्म सोऽहम्, *param brahma so'ham*—I am one with the supreme Brahman.

The Atman is neither a Purusha (man) nor the vigour of manhood; the Atman is beyond the reach of all consideration and reasoning.

The Atman is beyond limitations of caste and class; It is very peaceful, and is located in the inner Space.

The Atman is neither minute nor is It spread out; the Atman has no occupation.

The Atman is present within oneself. I who am the Atman have become one with the supreme Brahman.

थावर न जंगम नह् चतुर्वर्णम्
जग न चराचर तथ् परमकारम्
सथ न असथ अछिन्नदारम्
सूख्मो समाधि परं ब्रह्म सोऽहम् ॥३

Thāvara na jaṁgama nah caturvarṇam
jaga na carācara tath paramakāram
sath na asatha achinnadāram
sūkhmo samādhi paraṁ brahma so'ham. (3)

थावर, *thāvara*—fixed, immovable; जंगम, *jaṁgama*—movable; चतुर्वर्णम्, *caturvarṇam*—four castes (Brahmana, Kshatriya, Vaishya and Shūdra); जग, *jaga*—universe; चराचर, *carācara*—living and non-living; परमकारम्, *paramakāram*—supreme Cause (of creation); सथ, *sath*—truth; असथ, *asatha*—falsehood; अछिन्नदारम्, *achinnadaram*—to be present; सूख्मो, *sūkhmo*—subtle; परं ब्रह्म सोऽहम् ,—I am one with the supreme Brahman.

The Atman is neither fixed nor movable; nor is it limited to the four castes.

The Atman is not limited to the world, nor to the living and the non-living creation; the Atman is the supreme Cause (of all creation).

The Atman is beyond conventional truth and falsehood; yet it is equally present in both.

The Atman is realized in the subtle state of Samadhi. I who am the Atman have become one with the supreme Brahman.

योगु न योगान्तर संन्यास वर्णम्
तुरीया अतीता तथ् प्रसिदोऽहम्
अचिन्त्य रूपं तथा परम कारम्
थ्यर् केवलोऽहम् परं ब्रह्म सोऽहम् ॥४

Yogu na yogāntara sannyāsa varṇam
turīyā atītā tath prasido'ham
acintya rūpaṁ tathā parama kāram
thyar kevalo'ham paraṁ brahma so'ham. (4)

योगु, *yogu*—yoga; योगान्तर, *yogāntara*—a new era, another age; संन्यास, *sannyāsa*—sannyasa, monasticism; वर्णम्, *varṇam*—class; तुरीया, *turīyā*—Turiya (fourth state); अतीता, *atītā*—past; प्रसिद, *prasida*—renowned, illustrious; अहम्, *aham*—I (am that Atman); अचिन्त्य, *acintya*—incomprehensible, inconceivable; रूपं, *rūpam*—form; परम, *parama*—supreme; कारम्, *kāram*—Cause; केवलोऽहम्, *kevalo'ham*—alone; थ्यर्, *thyar*—firm, steady, constant.

The Atman is not in yoga; nor in a yogāntara, new age; it is known in the state of sannyasa (monasticism).

The Atman is known in the state of Turiya (fourth state), past the three states (waking, dreaming, and deep sleep); it is of great renown. I am that Atman.

The Atman is of a form which is incomprehensible (unimaginable); and also it is the supreme Cause (of all creation).

The Atman is constantly alone. I who am the Atman have become one with the supreme Brahman.

माता न पिता ब्राता न बन्दु
वार्ता स वेदम् एको केवलोऽहम्
गोरू न चेला मंत्रो न लीला
सु युस् अकेला परं ब्रह्म सोऽहम् ॥५

Mātā na pitā brātā na bandhu
vārta na vedam eko kevalo'ham
gorū na celā mantro na līlā
su yus akelā paraṁ brahma so'ham. (5)

माता, *mātā*—mother; पिता, *pitā*—father; ब्राता, *brātā*—brother; बन्दु, *bandu*—relatives; वार्ता, *vārtā*—explanation, commentary; वेदम्, *vedam*—Vedas; एक, *eka*—one; केवल, *kevala*—alone; गोरू, *goru*—guru; चेला, *celā*—disciple; मंत्रो, *mantro*—mantra (mystic syllables); लीला, *līlā*—divine play, sport; युस्, *yus*—this; सु, *su*—good, excellent; अकेला, *akelā*—alone; परं ब्रह्म सोऽहम्, *paraṁ brahma so'ham*—I am one with the supreme Brahman.

The Atman has no mother, no father, no brother, and no relatives. The Vedas have spoken of the nature of this Atman, which is one and always alone. I am that Atman.

The Atman has no guru; and no disciples; no mantra (mystic syllables) and no *līlā* (play).

This excellent Atman is alone. I who am the Atman have become one with the supreme Brahman.

मोहो न व्यादि नच वैराग्यम्
नच राग द्वीषम् निर्वेरं शान्ति
सोपुन् न जागथ् सु शोदबोदम्
सूख्मो स्वयंभू परं ब्रह्म सोऽहम् ॥६

Moho na vyādi naca vairāgyam
naca rāga dvīṣam niveram śānti
sopun na jāgath su śodabodam
sūkhmo svayambhū param brahma so'ham. (6)

मोहा, *moho*—delusion, infatuation; व्यादि, *vyādi*—disease; वैरमग्यम्, *vairāgyam*—freedom from worldly desires; राग, *rāga*—attachment; द्वीषम्, *dvīṣam*—hatred, enmity, aversion; निर्वरं, *niveram*—devoid of enmity, friendly; शान्ति, *śānti*—peace; सोपुन्, *sopun*—dreaming; जागथ्, *jāgath*—awake; शोदबोदम्, *śodabodam*—pure consciousness; सूख्मो, *sūkhmo*—subtle; स्वयंभू, *svayambhū*—self-created, self-existent; परं ब्रह्म सोऽहम्, *param brahma so'ham*—I who am the Atman have become one with supreme Brahman.

The Atman is free from infatuation and is untouched by any disease; It is free of all worldly desires.

The Atman has no attachment, nor any aversion; It is devoid of enmity and is peaceful

The Atman cannot be known in the dreaming state, nor in the waking state. It is pure consciousness.

The Atman is subtle and self-existent. I who am the Atman have become one with the supreme Brahman.

पादप न बीजम् न चतुर्बुजाकारम्
सु त्रे-जग चराचर अनन्तरूपम्
अनाम सहस्त्रनाम किन्तु निरादारम्
शुद्धं स्वरूपं तथ् परंब्रह्म सोऽहम् ॥७

Pādapa na bījam na caturbujākāram
su tre-jaga carācara anantarūpam

anāma sahasranāma kintu nirādāram
śuddham svarūpam tath parambrahma so'ham. (7)

पादप, *pādapa*—tree; बीजम्, *bījam*—seed; चतुर्बुजाकारम्, *caturbujākāram*—whose form has four arms; त्रे, *tre*—three; जग, *jaga*—world; चराचर, *carācara*—animate and inanimate, living and non-living; अनन्तरूपम्, *anantarūpam*—limitless form; अनाम, *anāma*—nameless; सहस्रनाम, *sahasranāma*—thousand names; निरादारम्, *nirādāram*—without support; शुद्धं, *śuddham*—pure; स्वरूपं, *svarūpam*—form, nature.

The Atman is neither of the form of a tree, nor that of a seed. Its form has four arms (Dharma, Artha, Kāma and Moksha).

The Atman pervades the three worlds, and all the living and the non-living creation; yet the Atman has limitless forms (through which It manifests).

The Atman has no name; again, it has a thousand names; yet the Atman is without support.

The Atman is of pure nature. I who am the Atman am one with the supreme Brahman.

स्यदू न कजू अविद्या न विद्या
रेद्धी न स्यद्धी न सुआकाश रूपम्
बोवा काश वोलंगिथ नच राज यूगम्
न सालंब नैरालंब परंब्रह्म सोऽहम् ॥८

Syadū na kajū avidyā na vidyā
reddhī na syaddhī na suākāśa rūpam
bovā kāśa volaṅgith naca rāja yūgam
na sālamba nairālamba parambrahama so'ham. (8)

स्यदू, *syadū*—straight; कजू, *kajū*—crooked; अविद्या, *avidyā*—ignorance; विद्या, *vidyā*—knowledge; रेद्धी, *reddhī*—*riddhi* (wealth); स्यद्धी, *syaddhī*—*siddhi* (the occult powers); सुआकाश, *suākāśa*—all-pervasive like the sky; रूपम्, *rūpam*—form; बोवा, *bovā*—sow; काश, *kāśa*—sky; वोलंगिथ् , *volaṅgith*—earth; राज यूगम्, *rāja yūgam*—Raja Yoga; सालंब्, *sālamb*—with support; नैरालंब्, *nairālamb*—without support.

The Atman is beyond straightness and crookedness, ignorance and knowledge.

The Atman is also beyond *riddhi* (wealth) and *siddhi* (the occult powers); Its form is all-pervasive like the skies.

The Atman cannot be sown either in the sky, or on the earth; neither is It known by the practice of Raja Yoga.

The Atman is neither with support, nor is It without support. I who am the Atman have become one with the supreme Brahman.

रूपं न रसं न स्पर्श गन्द देहू
दुयी न दयस छु केवलोऽहम्
जीवो न जीवात् वार्ता न वार्तात्
कर्ता सु ओंकार परं ब्रह्म सोऽहम् ॥९

Rūpam na rasam na sparśa ganda dehū
duyī na dayas chu kevalo'ham
jīvo na jīvāt vārtā na vārtāt
kartā su oṁkāra param brahma so'ham. (9)

रूपं, *rūpam*—form; रसं, *rasam*—taste; स्पर्श, *sparśa*—touch; गन्द, *ganda*—smell; देहू, *dehū*—body; दुयी, *duyī*—two; दयस,

dayas—slave; केवलोऽहम्, *kevalo'ham*—alone; जीवो, *jīvo*—life; जीवात्, *jīvāt*—living beings; वार्ता, *vārtā*—speech; वार्तात्, *vārtāt*—speaker; कर्ता, *kartā*—doer, master; ओंकार, *oṁkāra*—Oṁ.

The Atman has no form and no taste; no touch, smell or body.

The Atman is not two; nor is It a slave (to the senses). I (who am the Atman) am alone, indivisible.

Without the Atman, there is no life and no living beings; no speech and no speakers.

It alone is the real master, Controller of all actions; It is *Oṁ* (the manifesting sound of Īśvara). I who am the Atman have become one with the supreme Brahman.

इडा न पिंगला सच ब्रह्मनाडी
स्वयं सु उपाया सुषुम्नाऽहमेव
अनाहत अनामय सु तोरियावस्था
आनन्द पद सु परंब्रह्म सोऽहम् ॥१०

Iḍā na piṅgalā saca brahmanāḍī
svayam su upāyā suṣumnā'hameva
anāhata anāmaya su toriyāvasthā
ānanda pada su parambrahma so'ham. (10)

इडा, *iḍā*—Iḍā Nāḍī, a mystical nerve in the spinal column; पिंगला, *piṅgalā*—Piṅgalā Nāḍī, another mystical nerve in the spinal column; ब्रह्मनाडी, *brahmanāḍī*—Brahma or Suṣumnā Nāḍī, through which the awakened spiritual energy rises; स्वयं, *svayam*—I myself; उपाया, *upāyā*—solution; सुषुम्नाऽहमेव, *suṣumnā'hameva*—I myself am the Suṣumnā Nāḍī; अनाहत, *anāhata*—uncaused, causeless; अनामय, *anāmaya*—without defect, perfect; तोरियावस्था, *toriyāvasthā*—

the state of Turīya, or the fourth state of being; आनन्द, *ānanda*—joy, bliss; पद, *pada*—state.

The Iḍā and Piṅgalā Nāḍīs cannot reveal the Atman; only when the Suṣumnā Nāḍī becomes opened, Brahman is realized.

I myself am the right method by which the Suṣumnā Nāḍī becomes opened. I indeed am also the Suṣumnā Nāḍī.

The Atman is causeless and It is without any defect; It is known in the state of Turīya (superconscious state).

This is the state of supreme Bliss. I who am the Atman have become one with the supreme Brahman.